614 another unless there is a special occasion. The main social
621 group, therefore, is the clan village, which constitute a unit of close relationship. The clan village is based on two factors: (1) blood kinship, all clan members being the descendants of a common paternal ancestor; (2) geographical area, the village being the basis of the living conditions of the people. In other words, the clan village is a combination of two important elements: blood relationship and geographical relationship. Later when we come to discuss the subject of clan feuds, we shall see more clearly the importance of the clan village. The target of a clan feud is often the enemy village, and to attack it is to satisfy the desires for plundering, killing, and kidnapping. For this reason, the cohesive force of a clan village is especially strong in its aim to preserve the dignity of the clan and to protect from enemy invasion the land inherited from clan ancestors.

621 The cohesion of a clan village usually relies on the political organization within the clan, the leadership of the village head, and other factors. Strangely enough, the Lolo not only have no modern political organization, but also no definite pattern of leadership. They are unlike the natives of Australia where the eldest member of the clan holds political power. They are also unlike the Chinese clans of Fukien and Kwangtung where the oldest man of the oldest generation becomes the clan chief. Leadership of a Lolo clan depends completely upon
614 the individual's ability. All the members of the clan would auto-
622 matically submit to a man noted for his success in fighting in
555 the clan feud and for efficiency in managing clan affairs. This person [19] must have the courage to fight for justice and to take into his own hands the administration of clan affairs. Whenever something happens in the village, he assembles all the clan members and issues orders. In this way he gradually assumes the position of leadership. For instance, the leader of San-ho-i-ta village was formerly Li-ch'ü Chih-t'ieh, who in 1940 was employed as pao-t'ou [headman-protector] by the Education Commission of the Szechwan Provincial Government. The word pao-t'ou is used by the frontier people to denote a black Lolo leader. Anyone who is strong enough to protect other members of the clan and their wa-tzu [slaves] and property automatically becomes a pao-t'ou. So the Han-Chinese who come to a black Lolo for protection also call him pao-t'ou. Chih-t'ieh, the most influential black Lolo in San-ho-i-ta village, was called ying tu-tu by the natives. This is a Lolo term for a very influential and powerful man, and the greater his

power is, the more ying [strong, lit., hard or tough] he becomes. So anyone who is powerful enough to be pao-t'ou is ying tu-tu. Chih-t'ieh died a few years ago. Following his death, his power and influence came to an end. The position of leadership is achieved by a Lolo through his own individual accomplishments. It remains with him during his lifetime, but is not hereditary.

After Chih-t'ieh's death, his successor was not his own son, but his cousin, named Li-ch'ü Ta-chi, who was descended from the same paternal great-grandfather. Ta-chi, now thirty-five years old, is a capable and competent black Lolo. When the author made this investigation trip to Ta-liang Shan and Hsiao-liang Shan, Ta-chi was employed as pao-t'ou for the team. Ta-chi's father, Ch'uan-erh, was a pao-t'ou around the Ma-ching-tzu area. In the rebellion of 1919, he was one of the chief instigators. After the riot he returned to his native village of San-ho-i-ta and died there of sickness afterwards. During that time Ta-chi, who was only eleven years old, was left a poor lonely orphan with no one to support him. After more than ten years of hard struggle, he finally managed to get ahead, later married, and had children. Gradually he has accumulated some savings and is now considered a wealthy man in San-ho-i-ta. Ta-chi has two younger sisters. The elder one was married to Hu Hsing-min who lived in Wu-chio west of Lei-po. Five or six years ago, Hu Hsing-min died and was survived by his wife and two young daughters. In order to help his sister manage her household affairs, Ta-chi often traveled back and forth between Lei-po and Ta-liang Shan. Having had more contact with the Han-Chinese and learned more about things in the outside world than the others, he is one of the comparatively enlightened black Lolo in Liang Shan. Because of his popularity, Ta-chi soon became the leader of the Li-ch'ü branch of San-ho-i-ta to succeed Chih-t'ieh. This time when Ta-chi led the author and his inspection team to the mountain region, it was his first assignment as headman-protector of the Han-Chinese traveling in Liang Shan. For this trip he was branded a Han-Chinese by two of his clan uncles in the village. Lolo [20] hostility towards outsiders can readily be seen from this instance.

Ma-liu Wan in Hsiao-liang Shan is also a Li-ch'ü village. Its chief, Li-ch'ü Pieh-t'u, was formerly a well-known rebellious Lolo, but in his old age he changed his attitude by submitting to government rule and living quietly as the headman in Ma-liu Wan. Pieh-t'u had a son who was intelligent and smart. Once he was playing with pistols with Ta-i, Pieh-t'u's clan nephew, in front of Shan-wang Miao and was

574 the pass immediately relayed the news outside the pass. Within a short time Ta-i came to greet us with a group of more than ten white Lolo slaves in an impressive procession. He brought [73] with him two roosters as a present for a feast and told the interpreter to give us his humble regards. I was surprised that the same Ta-i who had been described to me by the Han-Chinese of Lei-po as fierce and cruel should turn out to be so subdued and polite in our presence. It is obvious that people act differently under different circumstances. No matter whether one is a Lolo or a Han-Chinese, he acts kindly or unkindly depending upon whether he considers the other [21] a friend or enemy.

614 622 554 564 Leadership in the clan village is secured through personal ability, but it also depends upon the amount of support one gets from members of the clan. Generally there are only very few black Lolo in the village, the white Lolo being the majority. The relationship between the two groups will be discussed in Chapter 7, "Class." It suffices to state here that the black Lolo constitute the ruling class and the white Lolo the subject class, and that the class distinction which comes from birth should not be confused or neglected. In Lolo society, [56] a black Lolo considers as slaves not only the white Lolo in his clan, but also those outside the clan. Similarly, a white Lolo, besides serving his own black Lolo master, has to serve any other black Lolo. On the other hand, as white Lolo families far outnumber black Lolo families, even though they recognize all black Lolo as masters, they have considerable influence in the determination of black Lolo leadership. Because of their number, their opinion becomes public opinion.

159 614 622 In the region beyond Wu-chio about some 15 li west of Lei-po is located the village of the Sinicized Hu clan. When Hu Hsing-min was young, his granduncle [father's father's younger brother; see footnote, p. 25] had no children, and so [59] his grandaunt of the Wu-p'ao family adopted her elder sister's son, A-cho T'ieh-mu, and brought him up in the family. After the death of the granduncle, the grandaunt of the Wu-p'ao family intended to make T'ieh-mu an heir to take charge of the Hu village and to manage family properties. T'ieh-mu was quite smart and capable, but the white Lolo refused to obey him; following the Lolo custom, they all rose to support Hsing-min as their leader and succeeded in driving T'ieh-mu out of 159 the village. When Kuo Shun-chih of the Lei-po county was in 622 charge of the government military training camp, Hu Hsing-557 min enlisted and became thoroughly Sinicized. He was friend-177 ly toward the Han-Chinese and contributed a great deal in the

attempt to open up communications between Lei-po and Huang-mao Kang. He used all means to make friends with the Lolo of the En-cha branch to expand his influence. Furthermore, because of his Sinicization, he adopted the Chinese custom of worshipping ancestors both in the direct and the indirect lines [i.e., the line of his granduncle, as well as the line of his father]. Besides his first wife from the Li-ch'ü family, he took another wife from the Wu-ch'i family in the hope of continuing his granduncle's lineage, making his second wife stay with his grandaunt of the Wu-p'ao family. Hsing-min had good connections with different Lolo branches and his reputation and influence grew day by day. The strong family background of his two wives further enhanced his influence. Because of his multi-connections with the Lolo and Han-Chinese, he became one of the very successful Lolo leaders. Whenever the Han-Chinese living in the Lei-po area mention Hu Hsing-min's name, they all show great respect and admiration for him.

Wu-chio is quite different from other un-Sinicized Lolo areas in that it is near a Chinese city and has been developed by the Han-Chinese. Its inhabitants are all Sinicized Lolo with occasionally some Han-Chinese families living amidst the Lolo, so that it can hardly fail to have Chinese influence in its social organization. It is an important communication center between the Lolo and Han-Chinese, as well as an important pass to Taliang Shan. [22] As such, it will be difficult to reduce the tension between the two groups without an intelligent and capable leader in charge of the place. Hu Hsing-min died about five or six years ago and was survived by two wives and their young children. The wife from the Li-ch'ü family (Li-ch'ü shih) had two young daughters, and the wife from Wu-ch'i (Wu-ch'i shih) had a son still in infancy. Trouble soon started with the loss of the great family leader. Hsing-min had a younger uncle [see footnote, p. 25] in the paternal clan by the name of Hu Ch'ang-pao, who intended to marry Li-ch'ü shih in order to succeed to Hsing-min's position. According to Lolo custom, the wife, after her husband's death, could marry his brother, his paternal younger uncle, his brother's son, or others. But Li-ch'ü shih did not want to remarry, and so she secretly asked her younger brother to kill Ch'ang-pao. The latter's family was weak and had no male member, but his elder maternal cousin [mother's elder brother's son], named Wu-ch'i Ku-pao, announced that he would avenge Ch'ang-pao's death and led his clan members to Wu-chio to engage in a feud. There were several attacks and counterattacks with casualties on

614 both sides. Soon afterwards, through negotiations by some go-betweens, the tension gradually subsided and disappeared.
●622 Armed conflict among the Lolo because of a clan feud is very
627 common, sometimes lasting for generations without reconciliation. In Ch'ang-pao's case, however, the feud did not last long because it was not a conflict between two clans. Hsing-min and Ch'ang-pao had a nephew-uncle relationship in the same clan, and any feud within the clan is usually settled according to clan tradition, which stipulates that clan members should not consider each other as enemies. Furthermore, Hu Hsing-min's second wife from the Wu-ch'i family is of the same clan as Wu-ch'i Ku-pao. If she and her family should side with her husband's family to fight against Ku-pao, it would be an intrafamily feud within the Wu-ch'i branch. This kind of hostility, which does not involve one clan against another, divides the strength on each side and so complicates the situation that it could hardly result in a prolonged armed conflict.

614 After the conclusion of Ch'ang-pao's case, the white
622 Lolo subjects [pai-hsing] of the Hu family in Wu-chio, number-
584 ing about a hundred households, were concerned about the absence of leadership in the clan; so they got together and de-
587 cided to arrange a match between Hsing-min's younger cousin [his father's younger brother's son] and Hsing-min's wife from the Li-ch'ü family (Li-ch'ü shih). Hsing-min had no brother, but only three cousins, the sons of his paternal younger uncle. The eldest cousin, Hsing-lun, was already married, while the youngest was still a child. So only the second of the cousins, Hsing-ch'ao, who was fourteen years old, was legally in line to marry his elder cousin's widow. One day, the white Lolo subjects suddenly took Hsing-ch'ao and pushed him into Li-ch'ü shih's room with the intention of forcing a marriage. Li-ch'ü shih, however, had heard the news and slipped away in time to avoid the match. The Lolo people then took Hsing-ch'ao to the house of Wu-ch'i shih, who accepted him. A year later, a baby girl was born. However, it was not long before Wu-ch'i shih died of sickness. Today, her father, Wu-ch'i Shih-t'u, has to stay with her
[736] family to take care of the two young grandchildren.

614 At present, the ruling power in Wu-chio is entirely in
622 the hands of Li-ch'ü shih, who has been appointed by the Lei-po county government as head of a special pao [ward]. Her
[624] steward, the wa-tzu Ts'ai, makes all outside contacts for her and is known as Ts'ao Pao-chang [the ward headman]. The fact that Li-ch'ü shih is able to exert and maintain her power,

614 just like a woman chieftain, is due to the strength of her par-
622 ents' family. Since her elder brother, Li-ch'ü Ta-chi, has been traveling frequently to Wu-chio to help manage her affairs, no one dares to challenge her power in the village. This, of course, is not a permanent solution, and Li-ch'ü shih [23] herself is well aware of it. She has confided to the author that it was unfortunate that she did not produce a male heir. She is
[589 not yet thirty-one and according to Lolo custom could very well
177] remarry, but she repeatedly announced that she would remain a widow all her life in observance of Chinese tradition. As Wu-chio is an area in which Chinese and Lolo cultures intermingle, the development of this community depends entirely upon the relationship between the two groups.

621 The cohesive force in the clan village becomes strong
614 if there is a recognized leader supported by all the people.
721 Whenever something occurs, once the leader has issued a summons, all the male adults of the village immediately assemble to take orders from him, either to undertake an expedition to fight in a clan feud or to station themselves in front of the village to protect the clan members from enemy invasion. Since the Lolo at Ma-liu Wan had made enemies of the soldiers stationed at Lei-po, anytime they heard of a movement of the soldiers, Ta-i would gather together several dozen men to lay in ambush at the slope in front of Shan-wang Miao so as to deal the government soldiers a severe blow when they passed Chin-chu Tsui at the foot of the slope. Armed clashes between government troops and Lolo people have occurred frequently. After the incident of Hu Ch'ang-pao's death, Wu-ch'i Ku-pao made several surprise attacks on the village of Wu-chio, killing, plundering, and seizing animals. As head of the village, Li-ch'ü shih, although a woman, would personally direct her steward, Ts'ai Pao-chang, to assemble the village people to resist the enemy. At that time, Chinese soldiers were still stationed in Wu-chio, and since Li-ch'ü shih was the chief of the village ward, appointed by the government, the soldiers also undertook to help her in the defense. Therefore the main factor maintaining the clan village as a unit is the union of the clan members, whose combined strength would enable them to protect the villagers' life and property and also to gain lasting independence for the village.

564 A clan leader should always demonstrate a courageous
156 spirit and place himself at the front of a combat, thereby win-
703 ning the respect and obedience of the people. This is not only
554 true of the leader, but also of all the black Lolo in the clan. They, too, should be brave enough to lead the white Lolo slaves

564 in an expedition. Therefore the black Lolo take the attitude
156 that to be killed in battle is a special honor, while the white
703 Lolo are accustomed to following the black Lolo, always taking
534 orders from them and placing themselves in a subordinate position. When Li-ch'ü Ta-chi led our inspection team out of the mountains on our way back to Lei-po, we passed Wei-kan-tien, a high slope covered with brambles and undergrowth. A strong wind and heavy rain came in succession, and we could hardly find our path in the midst of the wild grass. All of us were oppressed by the whipping rain and the numbing cold and were also in fear of some lurking tiger, leopard, snake, or scorpion. None dared to go forward but Ta-chi. Very bravely he led the team to beat a path through the wild grass. This kind of courage and determination makes the author think highly of him.

156 Bravery, however, is only one phase of Lolo leader-
554 ship; mere bravery is not enough [24] to keep one in the posi-
622 tion. For example, Li-ch'ü Pieh-t'u had a nephew [blood
614 brother's son] who is now twenty-five years old, the same age as Ta-i. A well-known fighter in Ma-liu Wan, he is said to always place himself in the front of every battle; he is also known as a deadly marksman, never missing the target whenever he shoots. But though brave, he is stupid, careless, and rude, so no one respects him. Because of this, Ta-i, though a distant relative, came to succeed Pieh-t'u after his death as the leader in Ma-liu Wan. Li-ch'ü Ta-chi is also a leader who is both wise and brave. In managing his sister's affairs
[648] in Wu-chio, he knows how to use political expediency to make friends with all the Lolo branches in the area and also to associate closely with the Han-Chinese, thus gaining the confidence of Chinese officials in charge of Lolo affairs in Lei-po city. In recent years, whenever something happens between the Han-Chinese and Lolo, Ta-chi always plays the role of a
[115] go-between. Therefore he was recommended to the author as the chief headman-protector for this trip to Liang Shan. After entering the mountains we went from Ma-ching-tzu westward to Ting-chia P'ing. During this journey, Ta-chi secretly asked his maternal elder cousin [mother's elder brother's son], A-cho Chê-chio, to escort the team with the slaves while he and his clan nephew [i. e., son of a member of his generation in the clan], Lao-mu, took a roundabout way to wait for us at Cho-chiao-na-ta. At that time the author wondered why Ta-chi had to disappear in the middle of the journey, and it was only afterwards that we learned that the region between Ma-ching-tzu

156 and Ting-chia P'ing belonged to the sphere of influence of the
554 Pu-chi branch which was an enemy of the Li-ch'ü, and that
622 there was bound to be a conflict if Ta-chi should lead the way
614 and was stopped by the Pu-chi clan. So he ordered a member of the A-cho clan, who had no feud with the Pu-chi, to guide us. In this way there would be no occasion for a fight and no danger on the road. This is evidence of Ta-chi's tactfulness.

614 The maintenance of clan order depends upon the close
627 union and co-operation of a wise, brave leader and the subjects who support him. Any conflict or quarrel that arises in the village is always settled by the black Lolo master, whose decision is obeyed by the white Lolo. As for a dispute among the black Lolo themselves, it is usually arbitrated by influential, responsible persons, such as village leaders, or pao-
[888] t'ou. Clan members rely upon an older person for his rich experience and superior judgment, and his words are considered model utterances to be followed by all. When an older
622 person is a responsible village leader, he need not participate
628 personally in a clan feud; instead, he could stay in the village
887 to make plans and to send out his younger brothers, sons, brother's sons, and others to head the expedition. The leader of Pa-p'u village, Li-ch'ü Hsiao-ha, is a big, stalwart, and well-experienced old black Lolo. Because of his age, he always stays at home and sends his nephew, Lao-mu, to settle village affairs. Only twenty-five, Lao-mu is known for his
[554] bravery. Once he captured singlehandedly three Han-Chinese slaves, who were fleeing from Ta-liang Shan, in an old forest at Ying-li-lo-ku on the east side of Huang-mao Kang. This
[115] time when our inspection team entered the mountains, Ta-chi [25] employed Lao-mu as the second headman-protector, partly because Lao-mu has the backing of his uncle [father's elder blood brother] Hsiao-ha, who is the number one ying tu-tu of the Li-ch'ü branch.

621 The entire Li-ch'ü branch has its center in the region
614 where the waters of the I-ch'ê Ho and the San-ho-i-chê con-
[162] verge. It includes Pa-p'u, I-lu, and San-ho-i-ta with a total population of more than a hundred households. Of these, only 14 are black Lolo, the others being white Lolo. Li-ch'ü
622 Hsiao-ha is not only the leader of Pa-p'u village, but also the
554 head of the entire Li-ch'ü branch. The Lolo of Liang Shan all
614 call him "A-lo Wu-hêh," and none dares call him by his first name, Hsiao-ha. To call him A-lo, the original ancestor of the clan, from which the Li-ch'ü has branched out, is to show him respect. Wu-hêh is a term of respect in the Lolo language. In the entire Li-ch'ü branch, only one person can be

honored as A-lo Wu-hêh. This person must be capable, intelligent, virtuous, and also advanced in age. Only after his death can another person of old age and great virtue be selected to succeed him in this honorary title. To be sure, it is a term of respect, but it also implies actual power, although the connotation is more moral than political.

The A-lo Wu-hêh of the Li-ch'ü branch is the tallest and biggest person in the Lolo community that the author met on this trip. He measures 184 centimeters in height as against the average height of 165 centimeters for the peoples of the world. This shows how tall and imposing Wu-hêh is. As for his ideas and virtues, they can be proved by events the author has personally witnessed. To mention only one instance. The inspection team originally employed Ta-chi as the chief headman-protector to lead the expedition to the mountains, and Ta-chi in turn asked his nephew Lao-mu to be the second headman-protector. On the way Ta-chi also took in A-cho Chê-chio as a third headman-protector. Chê-chio is an alcoholic. After drinking, he would talk wildly and incoherently, and also act fiercely. Several times during the trip he cheated the inspection team and plotted to rob us of our money and belongings. After the inspection team had finished its work in San-ho-i-ta, Pa-p'u, and other places, Ta-chi intended to ask Chê-chio and Lao-mu to guide us out of the mountains as he himself had no desire to return to Lei-po city. Overhearing this news, we were deeply upset as Chê-chio had caused us enough trouble since entering the mountains and he was stopped only by Ta-chi's personal intervention on the spot. We would be in danger of being sold as slaves if Chê-chio should be responsible for the journey out of the mountains. Fortunately, before we were ready to leave, Ta-chi asked A-lo Wu-hêh for advice. Wu-hêh frankly reproved Ta-chi, saying that since Ta-chi had escorted the Chinese officials into the mountains, he should act cautiously to lead them safely outside. He also said that Chê-chio was too crazy a fellow to be trusted and if he should change his mind on the way, then misfortune would befall the Chinese officials and the reputation of the Li-ch'ü branch would be ruined. Hearing these words, Ta-chi became enlightened and decided again personally [26] to escort the inspection team out of the mountains. That same night, at Wu-hêh's suggestion, a public announcement was made that our entire team would depart the next day for Nü-hung and Wu-ch'i-ta-ch'i, and after passing Sheng-chi and crossing Huang-mao Kang, would leave the Lolo territory at La-mi. Actually this was a ruse to avoid the attention of Chê-chio and the others who had

000 One Christmas we got a number of the girls from the places where bridegrooms are scarce to come and spend a few days at the central station, hoping that their fresh, attractive manners would lead to some proposals being made in the regular Oriental way. One of our preachers approached a country tenant farmer and tried to persuade him to ask for the twenty-eight-year-old lady. We all thought it would come off. The man was about the same age as the lady in question, and had not yet succeeded in getting engaged. But, to our surprise, he would have nothing to do with the plan, and gave as his reason: "Who would marry a girl with a skirt like that?" The girl in question had her skirt embroidered in a different way to the girls and women in the village where the particular swain lived, and he felt that he dared not make such an innovation on the fashions of his own village. Men also are sometimes big fools when fashion is in question. A beautiful pair of brown eyes, long fine black hair and a good Christian character counted as nothing against a strange style of skirt embroidery!

622 628 Away on some uplands, opposite the slope where we rested, waiting for the forgotten hat, one could see a number of burnt houses which had evidently been standing not long ago. Some few days' journey away lived a powerful chief named Too, one of the Earth Eyes, the great overlords the story of whose doings would fill many books. This overlord Too had in the past few years been trying to make himself head of all the clans in the southern part of Nosuland. A number of the minor chiefs had willingly paid taxes to him, but he now demanded rent as well, and to this the people strongly demurred. In the spring he had appeared with a thousand men and had burned all the houses in the district we were looking

5: Pollard M-5 (no date) 1921 AE4 Lolo AE4

on. He had prepared to march farther inland, intending 622
to pursue the same tactics, but a number of the clans gathered 628
their fighting men together and waited for Too on a hill, the approach to which was up a steep cliff. Overlord Too evidently thought discretion was the better part of valour, and retired. These quarrels about the land will in the end lead to the Chinese rulers seizing the whole of it and destroying the independence of Nosuland. I heard an aborigine story a few days ago to this effect. A tit and a wren were quarrelling about a nest of young birds, each claiming them as her offspring. At last, being unable to settle the quarrel of themselves, they appealed to the black-coated raven, who held a kind of official position among the birds. The raven ordered the nest of young birds to be brought to him, and one half expected the story to develop into a kind of variation of the famous decision of Solomon. This, however, is China and not Judea. The raven promptly devoured the young birds, and when he had finished he said: "That is the end of that lawsuit." The tit and the wren went away wiser than they came.

As we climbed higher up among the hills we passed several 137
groves of dwarf oak-trees. These dwarf oak-trees are a feature of many of the hills of West China. Now and again one 000
comes across a larger oak-tree, but the terrible and insane warfare waged against all woods in China makes the presence of all giant trees very rare. We have often seen men carrying bundles of the large leaves of these dwarf oak-trees, and wondered what they were being used for. We found out that in the Yangtse Valley, near Nosuland, on the Chinese side of the river, a very popular brown sugar is made from the cane. The little cakes of brown sugar, weighing about three or four

5: Pollard M-5 (no date) 1921 AE4 Lolo AE4

CHAPTER XIV

STORIES ABOUT EARTH EYES

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HERE are some of the stories I have picked up about the Nosu Earth Eyes during the few years I have come in contact with them. Just before Dr Sun Yat-sen brought about his great revolution in China in the year 1911, when the Manchu dynasty had come to its last days, one of the Earth Eyes in Nosuland was engaged in a long struggle with some other aborigines over the eternal, never-ending land question. His lands bordered on the district governed by the Chinese officials of Ning-yuan Fu, and by-and-by these officials came out and took part in the inter-tribal struggle. They took the side against the Earth Eye who is named Lo-chee. When Chinese officials enter into a struggle of this kind there is bound to be treacherous developments. All is fair in love and war. The official at any rate believes that all means are lawful if they ensure the capture of the enemy. It is only as China comes into the light of Western civilisation that she obeys the rules of the game, and then only when she is struggling with other Powers. In settling her own internal difficulties she still adopts any methods which may appear advantageous to her and respects no promises made to her enemies. Before long Lo-chee was trapped and carried off by the soldiers to the city of Ning-yuan. Here he was sentenced to twenty years' imprisonment, which in a Chinese prison, as they then existed, practically meant a life sentence. When this news got abroad

5: Pollard M-5 (no date) 1921 AE4 Lolo AE4

in the districts south of the Yangtse many persons gave a great sigh of relief. This Earth Eye has been one of the most cruel men this class of landlords has ever produced, and his enemies are very numerous. It was in his castle, south of the great river, that I first saw him and discovered what kind of a man he was. On his estates there are a large number of Christians, who, when they first commenced to read the Book, wished to erect a small chapel where they could gather together for worship. Lo-chee, however, has bitterly opposed all efforts in that direction, and has at times cruelly persecuted some of those who have dared to accept the teachings of the foreigner. Thinking that a long prison sentence might have modified his opposition, I sent a letter to the prison in Ning-yuan, asking him to permit his tenants to erect the building they were desirous of seeing built. The reply came in due time that if I would use my influence and get him out of prison he would himself build a chapel and subscribe a thousand ounces of silver to the work I was overseeing. Of course this condition was an impossible one, even if I had desired to fulfil it. It was the great-grandfather of this man who owed his release from prison to the present of the twenty pounds of musk which the fortunate village hunters had obtained. And it was the descendants of these hunters who had turned Christian and wished to erect their place of worship and study. When these men first became converts their overlord, the Earth Eye, adopted a very stern attitude, and threatened with all kinds of penalties any of his tenants who should dare to go against his wishes. I went across with some of my helpers to visit him and to see if we could induce him to adopt a different attitude to his people. I was a guest in his castle for three days, and got to know a good bit about this

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remarkable man. He treated me most hospitably, but showed stern hostility to the work I was doing. I found him a man of thirty-three years of age, and a great drinker of spirits and smoker of opium. He had had four Nosu wives, who were all dead, and had married three others, who were still living. Among the many questions we discussed was the "woman" question. He saw me writing a letter to my wife which I wished to send back from his castle. He laughed at me for doing this and derided me as a man who was afraid of his wife. I smiled, and wondered what would have happened had he had a wife such as I had. A little later on he retrieved the situation. He had been reading a small medical book giving advice to mothers on the bringing up of little children. When he saw that the title-page bore the Chinese name of the woman he accused me of being afraid of, he remarked: "Well, if I had a wife who could write a book like that I also would respect her."

When he described to me the stern way in which he ruled his harem I suggested that some of the women might imitate the Chinese women and seek refuge from their hard lot in suicide. He flared up at the suggestion, and said he would cut in pieces any wife of his that dared to attempt such tricks. He told me that he and his wives all slept in one room, where arms of several kinds are kept in readiness to deal with any sudden or treacherous attack. Having killed so many of his enemies in his many fights, he is always afraid of revenge, and so never quits his arms night or day. The bedroom is well loopholed, and there are guns kept constantly loaded. The wives have also been trained to load these weapons that they may be of assistance in time of need. From his windows this Earth Eye can overlook a lot of

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country, and, at night, if in any quarter he heard an unusual rustling he used promptly to fire in the direction whence the sound came so as to be first with any possible enemies. When this little habit of his became known everybody gave the neighbourhood of his castle a wide berth, except in broad daylight. He has possibly most to fear from assassins within the home, who might be bought over to get rid of him. Just inside the bedroom door there is a deep pit covered over with a trap door which is shut firmly in the daytime. At night the pit is opened, and anyone who tried to get in by the door would probably find himself a prisoner in the pit at once, and at the mercy of one who shows none. Three men were hired by another Earth Eye to kill this Lo-chee. They managed to get right into the castle, but were caught before they had carried out their plans. The Earth Eye who had hired them had promised each of them two "tings" of silver if they succeeded in assassinating Lo-chee. The ting of silver weighs over ten ounces and is in shape like a half of an orange. Being examined by torture, the men confessed who had hired them and what had been the promised reward. The Earth Eye then said that they should not be cheated out of their two tings, for he would himself give them such. There and then he ordered his underlings to cut off the knee-caps from each of the captured men. This was done, and taking these up Lo-chee threw them into the laps of the gowns of the wounded men and told them to take their reward and go. The men died in agony. There was, of course, no appeal from the barbarism of this Earth Eye. Every care was taken to let this news be carried abroad, that other attempts at assassination might be discouraged. The men who were so cruelly treated were two Mohammedans. In his early days

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622 628 Lo-chee had had a lot of quarrels with Mohammedans, and many of them are waiting for a favourable opportunity to get even with the man who has caused so many of them to suffer.

622 797 As long as I stayed in this Earth Eye's home I, of course, persisted in my attempts to persuade him to accept Christianity. He told me almost at once that he would rather lose his head than become a Christian. He said that if the then Emperor of China accepted Christianity, and issued a rescript ordering all his subjects to follow his example on pain of death, he would be one who would refuse to obey. "And if," said he, "the officials captured me and took me out to execution, I would curse your Jesus every step I took on my last march." I do not for the life of me know why the man was so bitter in his opposition. I do not know that he had ever come across Christians before. Very possibly he made up his mind on the strength of the many rumours which were so rife all over the Empire in the latter days of the Manchus. It makes one shudder to think of the terrible stories that were told everywhere of the foreigners and the religion they practised. If I had been a Chinaman and believed all these stories I should have been very bitter against every foreigner who landed in my country. The responsibility of fostering these cruel lies rested on the governing classes of China, who attempted to defeat all foreign influence by disseminating these stories, which spread like wildfire in those bad old days. Whatever was the cause, it was only too patent that Lo-chee was determined to block all Christian influences to the fullest extent of his power.

622 628 When this man was younger and, as an orphan, was in full control of all his estates, he made affairs as lively as possible for all neighbouring landlords. He led his bands right and

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left, and wherever he found enemies he destroyed them. 622 •
It is estimated that he murdered at least two hundred people, 628
and in order to destroy all traces of his crimes he burnt the corpses of those whom he killed. No wonder that he dreads the working of the law of revenge, which is so powerful in all districts where Nosu dwell. One long struggle he had was with another Earth Eye by the name of An (Peace). There was a piece of land in dispute which both claimed, and they had several fights over the matter, in which retainers on both sides lost their lives. At last a Chinese mandarin, with the usual eye to the main chance, persuaded the two men to bring the case to his court, where he promised to decide it justly. The two Earth Eyes agreed. Knowing something about the ways of Chinese justice, Mr An paid in eight hundred ounces of silver to the official. Lo-chee was duly informed of this, and he offered the same. An then went up to a thousand, and was followed by the other. Then An increased his promise to twelve hundred, and the case was decided in his favour by this auctioneer of a mandarin. An, however, only paid down a thousand, and so the Chinese official left the case open for reconsideration. What he evidently expected happened, and Lo-chee promptly trumped the cards of his opponent by a still bigger bribe. He, of course, found that he had justice on his side, and the disputed land was awarded to him. Mr An, however, refused to take any notice of the decision, and the law took no steps to enforce its findings. Things, therefore, remained as they were, except that somebody's pocket was considerably heavier.

While this official was trying the case and emptying the 567
money bags of the two Earth Eyes, his son called on Lo-chee, and seeing that he had a large number of slave girls in

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584 his establishment, he asked that one of them might be given to him. Lo-chee agreed to this request, and called all the girls of the establishment together. Then he told the mandarin's son to make his choice. Here, however, the girls struck. They were desperately annoyed and made a big row. They absolutely refused to go to the Chinaman at any price. Possibly they knew that they would have the secret sympathy of their master, however he might curse them for their obstinacy in the presence of the son of the official whose favour he wished to purchase. The feelings of the young fellow were appeased by sending to the city of Chaotung, where a Chinese girl was purchased and presented to him.

622 When the revolution broke out there was a general amnesty
628 proclaimed and many prisoners were released. Lo-chee thus found himself a free man again, and came back to his estates south of the Yangtse, where, after a while, he resumed his stern sway over the country-side as if he had never been away. The officials, however, in the district where he lives, have their eye on him, and seem determined to get him sooner or later and break his power. Up until now, however, he has defied all their efforts. During the stern anti-opium campaign, when great efforts were made to uproot all the poppy grown, a military official and a band of soldiers went around the different districts to see that the Government commands were properly obeyed. It was rumoured that this official had orders to capture Lo-chee. The Earth Eye, however, seems to have got hold of this information, and when the official and his soldiers entered the castle to discuss the carrying out of the anti-opium campaign they were startled to see over a hundred armed men all lined up to receive them. The soldiers wished to try conclusions, but

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622 648 the officer wisely refrained. To him discretion was the better part of valour. He left the Earth Eye for a more convenient season. Lo-chee is still in his castle, ruling his tenants with a rod of iron, training hundreds of men for the day when the Chinese soldiers shall make a real attempt to break once for all the power of this wild outlaw Earth Eye. When this effort is made in earnest it will surely succeed, as similar efforts have succeeded with some who were stronger even than Lo-chee.

622 The very reverse of this man is found in an Earth Eye who lives forty miles farther south. He, in common with many more of his class, has often shown a fierce, cruel disposition, but has failed to carry this out consistently. Consequently some of his retainers have broken right away from him, refusing not only the ordinary duties of the feudal system but also the slightest rent for their land. When I first went to visit this Mr Ah-yee I found his castle in a most dilapidated condition, and there was not a single decent room in the whole set of buildings. Like all other Nosu, he is very fond of horses. On one occasion I found in his stables a fiery horse that smoked tobacco and whinnied for it if he were deprived of it for any length of time. The Earth Eye would go down and stand near the manger, smoking a long pipe. The horse would stretch out its neck and sniff up the tobacco smoke with great avidity, showing extreme delight as he did so. Possibly owing to this habit, in which his master indulged him, the creature was quite thin.

584 Earth Eye Ah-yee has two boys and a girl, and as the girl grew there were suitors for her hand. One young Earth Eye was keen on finding out what kind of girl she was, and determined to visit her home in disguise. One day a band of wandering players and conjurers strolled into the courtyard

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CHAPTER XV

MORE ABOUT EARTH EYES

622 ANOTHER Nosu Earth Eye with whom I got very friendly was named An Yong-chi (Peace which glories). This was the one that had such a long struggle with Lo-chee, and carried the case to the auctioneer official. If one could only write fully the story of his house, there would be enough incident to fill several books. He claimed to be the descendant of the most important of the ancient Nosu, when these people were powerful throughout a great part of China. If there were to arise a Nosu king his family would claim the right to occupy the throne. As, however, a score or hundred of others would do likewise, there would not be a very peaceful reign for any of the claimants. An's mother was stolen when a young girl by his father, who was determined to have her for wife, in spite of all opposition on the part of the parents, who had decided to let their daughter go only to a suitor who would pay a great sum for her. The suitor sent his emissaries to bribe over some of the slaves in the girl's home, and through them found out when the powerful men of the household would be absent on some pressing business. Such a favourable opportunity coming around, An's father took a band of several hundred men and with these forced his way into the girl's father's castle and kidnapped the damsel he had set his heart on. She became his wife *de facto* if not *de jure*, and after all, among these lawless Nosu, it is that that counts.

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583

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When the father returned there was, of course, a great row, and steps were taken to avenge the insult. But there were found means to appease wrath, and by-and-by things settled down, and the lady became the mistress of the home of one of the most important Nosu chiefs. This kind of kidnapping is very common and is copied even by the poor Chinese who have become tenants of the Nosu landlords. One day I met a band of men, with spears and swords, going down a hill which I was ascending. They did not look very warlike, and seemed more as if they were out for a big lark. Asking where they were going, they informed me that they were off to steal a wife. I did not feel tempted to join them, though I should like to have seen how they managed, and whether the reality was anything like we schoolboys had pictured when we were taught by sober British schoolmasters to sing:

> Oh, who will o'er the downs so free,
> Oh, who will with me ride,
> Oh, who will up and follow me,
> To win a blooming bride?

The reality did not quite look like our dreams of youth. The bride to be stolen was on another landlord's estate. Though I resisted the temptation to carry out the buccaneer principles instilled so unthinkingly into me years ago, I was interested enough to follow the case up, and felt rather glad that they got the girl, and hope they lived together happily ever afterwards. Some folk out here are all in favour of such marriages, as they do away with expensive ceremony and much trouble. Some of the girls are also in favour of it. It is fine to live in a state of romantic uncertainty, expecting a band of armed men and an eager

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583 bridegroom to come along any day, bent on the capture of a bride, whose virtues and accomplishments have become known far away from home. Youth is the time of romance even on the hills of Western China, and the rich folk have by no means a monopoly of this romance.

622 As An Yong-Chi grew up he took to the study of Chinese, and later on, at a neighbouring town, entered the lists for the coveted degree of B.A., which carried great weight under the rule of the Manchus. He succeeded in the struggle, and was very proud of his literary accomplishments. On one occasion I presented him with a Bible. He returned it later on, saying that he could write a better book than that, and asking me to give him a modern pistol instead. This was rather a take-down for an enterprising missionary. These rebuffs, however, do not dishearten one, for one takes them all as part of the day's work and fun. And it is good to meet a man who has a great idea of his own attainments. After all, it is not so rare to find men who place higher value on weapons of war than on the Bible, and these do not all live outside of Europe and Christendom. Still, it was a bit startling to find a man whose name was "Peace which glories" so desirous to possess an up-to-date pistol.

622 593 On my return from furlough in 1910, I was very sorry to hear that Mr An, the Earth Eye, was dead. His enormous estates were left to his two sons, who were both under twenty years of age. The story of this young Earth Eye, the second of the two brothers, is one of the most tragic stories I have ever heard, and I have heard a great many while living in West China. He it was who disguised himself as a strolling player, to get a good look at the pretty daughter of Ah-yee. As long as the father was alive the

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boy kept himself within reasonable bounds, and no one ever dreamed of the fate which awaited him, a fate comparable to the first great tragedy which broke in on the happiness of man. After the father's death, the boy lost all control over himself, and gave himself up to unbridled dissipation. He came and lived not far from where I am writing this story, and soon had the whole country-side in a state of terror. Being one of the overlords of these immense estates, on which are more than a hundred villages and market-towns, he could do almost as he liked, and none dared to oppose. The stories of his sudden raids on the homes of the people, and the terrible orgies he gave himself up to, seem almost incredible, but they are vouched for as true. He tried to kidnap a young bride one day, and this led to a gathering of the clans, bent on murdering him, if he dared to appear. The folk were driven to desperation. Seeing the opposition he had provoked, he retired for a while. Then came rumours of great trouble between the two brothers. The elder brother had been lately married, and the younger brother got too free with the bride. A great quarrel ensued, and at last it seemed as if the young rake were going to kill his elder brother, in order to appropriate the bride to himself. The elder brother quickly made up his mind, and determined that if one had to die it should not be he. He then sent off and hired a noted Chinese boxer, who was willing to do any cruel deed for a consideration. The boxer was promised a large sum of money if he would assassinate the younger brother. He agreed to the terms, and one night, in the castle, the terrible deed was performed. The young fellow fought hard at first, and it looked as if he would succeed in getting away. But others came to the assistance of the boxer, and in spite

622 of all the beggings and entreaties of the young fellow, who
593 was but a big boy, he was killed right out. There was no one to stop Cain and his murderous tools. After the fell deed was completed, the boxer disappeared for a while, and the body was duly buried. But the story of Cain repeated itself. No peace came to the elder brother. I went to see him, and found him full of terror. Ghosts appeared in the castle every night. The spirit of the murdered man haunted the place. It seemed almost as if the brother who was living would go mad under the strain of terror. I never heard that he was sorry for his cruel action. It was sheer
622 terror of the spirit of the dead. Then some black wizard
593 came on the scene, and said that blood could only be atoned
782 for by blood, and that the dead man would never lie quiet in his grave until sacrifice had been made to him. This wizard's advice was followed, and steps were taken to perform the sacrifice. The boxer, Mr Peng, was sent for to receive the balance of the blood money, and he came quite unsuspectingly. He duly reached the castle where the fell deed had been committed, and was lodged in a temple outside the walls. He was well fed and hospitably entertained, with promise of payment on the morrow. Tired with his journey, he went to sleep, possibly thinking of the silver that was soon to be his. During the still hours of the night the servants of the Cain Earth Eye crept into the temple, and swiftly and suddenly bound the sleeping boxer. Had he been awake he undoubtedly would have made a big struggle for his life, and more blood might have been shed before superior numbers overpowered him. Bound like a pig, Mr Peng the great boxer was taken in the dead of night to the grave of the murdered Earth Eye. Here he was

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offered up to the dead man. First of all he was stripped, and gashes were cut in his back with a sword. Into these gashes ceremonial candles were stuck, and these were lighted for the dead. What must have been the feelings of the living sacrifice one cannot imagine. When the candles had burnt right out, the boxer was cut into six pieces and the severed corpse was thrown away for wolves or dogs to devour. The spirit of the boxer was in this way supposed to be sent into the underworld, to have it out with the spirit of the murdered Earth Eye. Funny place the Hades imagined by these people must be!

Nothing was ever done by the officials in connection with these inhuman crimes. Relatives came down on the elder brother, but their one idea was blackmail under threat of vengeance. These indignant relatives were all placated by gifts of land from the estates of the elder brother.

Peace has, however, not come to this modern Cain. He wanders about from place to place, and has often come over to see me. Two years ago he spent Christmas with us, and helped to share our English Christmas dinner. There was another Earth Eye at the same table, and he also was a murderer—that is, has caused others to lose their lives in the manner so common among these landed gentry of China's Western Hills. The pair did not form a very inspiring company to share a good plum-pudding with. My wife, however, tried to make them comfortable, and though it was as if Pilate and Herod were gathered around the table of the Peasant of Galilee, we managed to forget most of the troubles of the past in the joys of the present.

This second Earth Eye was on one occasion captured by the officials, and thrown into prison at Chaotung Fu. Not

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622 long before this, still another Earth Eye had been captured
648 in the same way, in the same city, and had been summarily executed. No wonder that these landlords give the cities where the officials live a wide berth. They all know that there are crimes sufficient laid at their doors to warrant the execution of nearly every one of them. This second Earth Eye who had Christmas dinner with us, when he found himself in durance vile, determined to leave no stone unturned. He managed to bribe some of the people about him, and so got arrangements made for escape. Some of his retainers brought his swiftest horse one night, and waited outside the city wall. A confederate dug through the earth wall of the prison, and through this hole the prisoner escaped. A short, quiet run brought them to the city wall, down which there was no great difficulty in climbing. Jumping on the magnificent horse which knew him, and was waiting for him, the escaped landlord fled for his life. Had he been overtaken, he would in all probability have been executed the same day. It was indeed a very frightened man that fled through that night. His trusty horse served him well, as if he knew what depended on his efforts, and by morning, horse and rider were both over the borders, and in another province safe from the pursuit of the Chaotung officials. Very few Earth Eyes have had so near an escape as that. A poor horse might have been his undoing. We had a ride together once, the Nosu Earth Eye on his faithful horse, and I on my little black-and-white Nosu pony.

578 There is a sister also to the two brothers who quarrelled so tragically. She also has had her full share of trouble, and has been the heroine in more than one terrible incident. She was married into a family with the territorial name of

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578 therefore, in the Chinese law courts, to continue the struggle.
695 Everybody thought that the only way in which the widow could prove the child genuinely her own was by suckling it in open court. The mandarin adopted this test, but did it in such a way as to carry no conviction to some of the onlookers. They evidently forgot that some of these officials never want a *cause célèbre* like this settled off too quickly. The cow must be milked quite dry before it is sent back to its pastures. The mandarin stated in court that the child had actually taken the widow's milk, and therefore must be genuine. The opposing side said that it was the official who had done the drinking, by swallowing a large bribe, and that there was no trace of milk in the widow's breast. But the case was won *pro tem.* by the widow. She realised, however, that that was not the end of the matter, and that the struggle would be continued for a long time yet. She determined to look about for stronger protection than she
• 622 then possessed. Several days' journey away lived another Earth Eye, named Peh-eye. He was the strongest man in all his district, and ruled almost absolutely, keeping hundreds of armed retainers and slaves to enforce his bidding. Some middle person approached him, and told him about the widow who had such difficulty in keeping her husband's estates. Mr Peh-eye offered to marry the widow and defend her lands against all comers. The fact that he was very much married already made no difference to the arrangement. The chivalrous protector came, married the widow, and with his strong bands of armed men soon fought off all claimants to the estates. His ruthless way of dealing with enemies soon struck terror into the whole district. His men made his word law. Woe to anybody who disputed

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his findings, or showed any independence when his men were about. Two men incurred the enmity of some of his followers, and paid terribly for their temerity. The house in which these two men lived was surrounded at night, and at the first break of dawn Peh-eye's men burst in, captured the two offending men, and there and then killed them. They then added barbarism to lawlessness, by cutting out the hearts and tongues of the dead men. These they cooked at the fire, in the house where the murder was committed, and devoured. They knew that this story would go all about, and strike fear into all who were faint-hearted. For a while the widow who had married this terrible Earth Eye enjoyed rest from her enemies, and it seemed as if no one would further dispute her title to the estates, nor the genuineness of any offspring she might have. But as in the case of many of these tyrants, Peh-eye went too far. At the time of the Revolution in 1911 the new regime began to inquire into the actions of this terrible man. He resented all attempts to reduce him to any kind of order, and defied the provisional government. He had managed to steer his way safely through all the rocks and shoals of official interference in the Manchu days, and thought that he would be able to do the same with the republicans. Here he made a profound mistake. An official and a few men made a visit to his own castle to talk over matters. Before long, high words were used and a quarrel broke out. Seeing that the official's retinue was but small, Peh-eye became very overbearing, and used threats. At last he ordered all his armed men to line up, and gave the command to put the official to death. At first this man hardly realised that the Earth Eye meant what he said, but as he began to realise that he

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622 was in earnest, the official of the new republic adopted a
648 different tone, and begged for his life. After having done this in a most craven way, the great landlord relented, and let him leave in safety. Peh-eye was one of many who presumed that the new regime would only last a short time, and that the next set of rulers might be as easily dealt with as were the money-loving auctioneer officials of the Manchu dynasty. The Chinese official did not forget that he had kotowed to a Nosu Earth Eye, and determined to wipe out this disgrace. He swore to have revenge, and carried out his oath to the very end. He sent in such a report to head-quarters that before long troops were dispatched to make an end of the rule of the Earth Eye, who had for so long reigned over his neighbourhood. Several fights took place near to Peh-eye's castle, and in these the troops did not always come off victorious. They stuck, however, to their task, inspired on by the official who was bent on wiping out insult. At last Peh-eye was driven to take refuge in a large cave, and here he offered a desperate resistance. All his efforts, however, were of no avail. He was not now up against a corrupt mandarin who preferred money to all else, and who was willing to let trouble remain, so as to be a source of more income later on. He was now dealing with men who were going to take everything, lands, money, life and all. It was extermination and not compromise that was to be the end of this struggle. All offers and entreaties were refused, and at last a shot rendered the terrible Earth Eye *hors de combat*. The cave was then rushed and the body of the great leader was decapitated. The head was exposed in the city where the insulted official lived, that everybody might know that he had wiped out fully the insult which

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the Nosu had given to the Chinese Government officer. All the lands of the great Earth Eye were confiscated and sold. So were the lands of the daughter of "Peace which glories." She had found no safe refuge after all in the powerful protection of the chief who had terrorised the whole neighbourhood. She now wanders around with her son, trying to make something turn up. The last I heard about her was that she was at Lo-chee's trying to get him to marry her in addition to his other wives, taking all her claims to the confiscated lands as her dowry. Should there be another change of government, there may be a sequel to the troubles of the young widow, whose life has been so full of fighting and tragedy.

An uncle of this young widow, also named An (Peace), was one of those placated by a gift of territory on the murder of his nephew by the Cain Earth Eye. He was justly indignant at this murder, but is quite willing himself to break laws when it is to his own advantage. He was married to the elder of two sisters, but he heard that Rachel was better-looking than Leah. He then set to work to get the younger sister as well. He persuaded his wife to invite her sister over on a visit. Being a young girl in her teens, the invitation was gladly accepted, as promising a welcome change from the monotony of her own home. When on her way, and still some distance from the married sister's home, a band of armed men met the chair in which the girl was riding and proceeded to take charge of the cavalcade. A long piece of red cloth was thrown over the chair as a sign that the girl was about to become a bride. It was no use to protest, as the girl was quite defenceless in the hands of the armed men, who knew all too well what to do in such cases. The girl had expected

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583 622 to arrive at the castle as a guest, and here she was taken as an unwilling bride. The guest was kidnapped to be the second wife of her sister's husband. When the outrage reached the ears of the girl's people there was, of course, a great row, for as a bride to another husband the girl was worth many thousands of ounces of silver. But possession was again nine points of the law, and the Earth Eye held on to the girl who had had such a surprise on her arrival at her sister's home. Mr An wooed the new arrival so persistently that at last she consented to his plan, and the two sisters were thus wives to the same husband. Perhaps in their fondness for each other they imagined that the arrangement would work out smoothly. If they did so, they were deceived, for there was constant trouble and jealousy. The father was furious, but furious among these Nosu chiefs can usually be translated into so many hundreds of ounces of silver. With the passage over of these hundreds of ounces of silver the friends were placated and Leah and Rachel were left to work out a problem which has never been simple of solution. The matter became somewhat tragic as the affections of the Earth Eye centred more and more on the sister with the prettier face. A few years after the death of Rachel reduced the household to the condition in which it was before the kidnapping of the unsuspecting guest. The husband will probably never fully regain the affections of the first wife.

425 622 There are two sons of Earth Eyes in the mission school where I am writing. One is a gentle, intelligent lad, who hopes later on to complete his education in an English university. The other is a wild young rascal, who is even now capable of almost any wickedness. There is, however, something fascinating about him, and we are all only too

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willing to do what we can to help him in his many troubles. His aunt has tried to get him murdered so that she may, as next-of-kin, appropriate his lands for her two boys. She has managed to get his brother imprisoned for life, and now there is just this one young fellow between her and the realisation of her ambition. There was a big row here once when another Nosu came to school, and it was suspected after a while that his principal motive in coming was to assassinate the young fellow who was in his aunt's way. The dagger that was to have done the deed is in the safe keeping of a fellow-missionary, and has as its companion a long, ugly but very sharp sword, covered with dried blood, the blood of an old man who lived just across the valley from here, near the magnolia-tree. The murderer threw the sword away when he escaped after his foul deed.

The land where Nosu Earth Eyes rule means a land where there are intrigue, lawlessness, gross immorality, robbery, rape, murder and much else that is horrible to contemplate and still more horrible to come into close contact with. Now that the corrupt rule of the Manchu auction over mandarins has ended it is time the Chinese Government broke once for all the power of these lawless Earth Eyes. It is a blot on the civilisation of China, and should be wiped out if China ever wishes to be reckoned one among the powers of the earth.

7: Clarke M-3 (no date) 1911 AE5 Miao
Lolo AE4

means "barbarian," and might be applied to any non-Chinese race. As we have mentioned in the first chapter, the Miao were once known as the Southern Man.

So much about the No-su race in general. There is much more to be said about them, but we are not able to say it. We shall now relate what we know of interest about the people of that race who are to be found around Chaotung and in the Weining district. The first No-su chieftain to arrive about Chaotung was Yen Tsang-fu. He was a very cruel tyrant, punishing offences in a most rigorous manner. It was a common practice with him to gouge out the eyes of those who disobeyed his commands, and no matter how nearly related to himself the offender might be, there was no mitigation of the punishment. These chieftains, or territorial magnates, are called *T'u-mu* by the Chinese and *T'u-si* in parts farther west. Their own designation for themselves is a term equivalent to the Chinese *Kuan yüen*, which means "magistrate" or "officer." These *T'u-mu*, or perhaps lairds would be the best term to use for them, have in many cases enriched themselves by claiming to be the owners of land occupied by weaker men, and by appropriating the estates of families which have become extinct.

7; Clarke M-3 (no date) 1911 AE5 Miao
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175 The Chinese, however, did not interfere between
622 the lairds and their tenants, and left things very much as they were. As long as the lairds pay taxes, recognise the sovereignty of China, and make no serious trouble, they are let alone. When the laird is a strong, just man, the present system works well; but when he is a cruel tyrant, as many of them are, holding practically the power of life and death over his retainers and tenants, cruel things are very often done in those regions.

691 It is seldom that the tenants of these lairds
622 are engaged in litigation before the Chinese
661 magistrates, as their landlords settle all disputes for them which they cannot settle among themselves. This is doubtless a very good thing for the tenants, even though the laird may often be unjust in his decisions. The lairds themselves, however, are constantly at law with one another in the Chinese courts, and this is an opportunity for the magistrates to enrich themselves. The lairds are generally represented in these actions by their Chinese agents. It is said that very few of them dare enter a Chinese city because of the many serious and even capital charges laid against them in the Yamens. If they did enter the city of their district, they might be apprehended, and in that case mercilessly squeezed.

[179 cont.]

534 The other tribes also make guitars with long necks and with two or three strings, and the big flutes with a single tube formed of a long reed which fits into a calabash.

631 The "Lolo" groupings settled in Tonkin are too dispersed and too mixed up with the groupings of other races to have their own administration.

622 631 648 The "Lolo" hamlets or villages are headed by a "siao-phay," who administratively comes under the control of either a "Méo" "ping-t'éou" or a "Lolo" "tcha-tao" (where several "Lolo" villages are contiguous), or a "Thaï" "ly-truong."

In principle, the chiefs are chosen from the tribe which has the numerical preponderance, it is thus that small "Méo" settlements attached to more important "Lolo" settlements are under the authority of a "Lolo" chief.

621 The "Lolo" of Tonkin, separated for many centuries from the larger groupings from which they originated, have retained no vestige or definite recollection of their former organization.

593 428 The family constitutes the true social unit. Property rights and the customs of inheritance show some special characteristics, whose purpose is to assure the transmission of the property within the family of the husband.

423 The "Lolo" is the owner of his irrigated rice fields, which he disposes of as he wishes. He considers himself as only the usufructuary of the mountain areas cultivated.

768 428 When the head of a family dies, his goods, real and personal, are divided among his male children. In default of male children, the belongings are divided in half, one part goes to the wife of the deceased, the other part to the brothers and nephews of the husband. When the wife dies in her turn, her part reverts likewise to the brothers and nephews of the husband.

The mountain areas are subject to a similar division, but without losing the character of usufruct. Also, if one of the male children or one of the other heirs is unable to cultivate the entire portion that has come to him, the uncultivated excess again becomes common property and cannot be sold to other families.